Movement of Social-Political Culture of Contemporary Islam Indonesia

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ABSTRACT

In this paper discusses the understanding of Islamic movements in the rate of production, distribution, and discriminatory politics in contemporary Indonesian society, the cultural identity and religious identity of Islam in the context of the nation.This concept refers to padathe metaphysical battle between the forces of Good and Evil that early emergence of a metaphysical battle between the forces of good and evil that enlivens the religious imagination and compels violent actionmenghidupkan religious imagination and force action of social movements and form some religious groups, fromchaos that occurs in the context of contemporary Indonesia in realizing religious movements who believe religion has a vision or ideal picture of the cultural life and socio-political contemporary Indonesia, it is encouraging moves to improve this reality to conform to the ideals of religious forth as a sign of the challenge has been playing at the level of praxis, cultural and socio-political. In fact history also shows that the Islamic movement has long been rooted in the course of the Indonesian nation. In the context of this paper tries to understand the social and political movement of Islam in the contemporary aspects of Indonesian culture. To talk about "The Evolution of Religion in the context of culture" as the focus of this discussion, it seems to first be agreed that religion is part of culture, The context of contemporary Indonesia is a lot of movement with the understanding that the name of religion against the evil and uphold good that even radical doctrine, fueled by religious fundamentalism, but we realize that the good or basic truths in the Indonesian nation does not justify the principle of a single truth group.

Keywords: Production, Distribution, Politics and Discriminatory

PRELIMINARY

The dynamics in the life of the nation this contemporary Indonesian context covers some of the following: Strengthening the culture of violence in the name of religion, the depletion of pluralism awareness so that the clash for the sake of the collision is inevitable. as well as individual groups that often called radicalism understanding of the religion-eliminating the culture of a group that has been there before.

In contemporary Indonesian politics is now entering a multidimensional crisis that triggered the socio-cultural contestation. Indonesia makes contemporary culture that the nation experienced vacancies. Causing movement in the Islamic religion emerged as a major force that indirectly strengthen cultural values and norms of the religion originated.

Indonesia has a contemporary look for common ground in the name of diversity Badaya existence, have been competing to remain survaif in orientation of globalization and modernization are increasingly mengerus confidence in the local cultural identity and diversity of a pluralistic nation. Dichotomy in the political

aspects of secular and religious nationalists in Indonesia large contemporary life increasingly complex. In this case nasionsalisme shown (Ernest gellner) states that "nationalism is a political principle which affirmed that cultural similarity is social bonding base" more continued he argued that "the principles of any authority that exist between people depend legistimasinya on the fact that members of the group in intent is the same culture ".[1] To megkaji on religious practices associated with the concept of primary importance in sociology (Durkheim), the core social fact religion is a social fact is every way of acting, fiks or not, are able to force people from the outside; or any means of action which are generally applicable in a given society, as well as having its own existence and freedom of the individual manifestations. When this happens on agamais group are individuals who are and have high fanaticism against the values, norms, culture framed in collective religion religious concept with the reality of a society. As in the case of contemporary Indonesian culture has experienced a vacancy, the characteristics of a collective identity of the nation in question, will carry around with fluralismenya culture.

In the current globalizing of space and time had eroded it all. Could religion as a void filler that is so complex culture in social politics. If examined in the perspective konstruksionalis (agency-structure) that the role of agent (religious) in contemporary Indonesian construct in the social domain. The influence of religious social structure of the religious social action agency, the controls on the order values are in religion, that religion is the concept of the rule that consciously or unconsciously influence the actions of individuals. In Indonesia despite the similarities in religion, but the appreciation of the different implementation, it is because of cultural influences that make the procedure and their perceptions differ in scope on something right and wrong, what we know as the beginning of a movement.

DISCUSSION

1. Islam in Socio-Cultural

The concept of national cultural identity is essentially a manifestation of the cultural values that grow and thrive in a life asfek (nation) with typical, and with the typical characteristics of a nation was different from other nations in his life.[2] In the case of elements of the identity of national culture, is human knowledge as makhaluk social contents are devices or models of knowledge collectively used by supporters to interpret and understand the environment in the face and used as a reference or guide to action (in manners and cultural objects) in accordance with the environment in the face.[3]

National identity and socio-national culture in the context of contemporary Indonesiaan all its complexity, this will lead to a contestation of cultural identity different from each other within the scope of Indonesia's diverse society with different beliefs on the recognition of the cultural status quo. When the identities of Indonesia in this context in Standardize (collectively) the controversy will arise

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[1] Robertus Robet, Republicanism and Indonesianness, hal.128
[2] Lecturer team UNJ Citizenship, Citizenship Education, p. 36
[3] Ibid., P. 37-38

certainly be a large horizontal conflicts that must mengalahkah another cultural identity and win one culture superior identity. One religion is not able to enter into the realm of culture of the nation, in the context of Indonesian pluralism. Beginning in 2013 a case of culture to be a pro and kontara in the Aceh region in relation to the culture of Islam case the municipal government of Lhokseumawe menrencanakan Regulation "ban ngangkang when sponger in women", the case to the attention of many, Lhokseumawe, an area with the culture of Islam superior , in terms of Lhokseumawe administration which is part of the territory of Aceh is a special area and be careful n make rules in accordance with keiatimewaan region. But realize Lhokseumawe is part of Indonesia's air-ideologikan culture that is free in the sense that no superior rule and regulations within a single truth, it is this which must realize that there will be discrimination and marginalization of cultural minorities when a single truth into the public domain ,

Referring to the social organization of the flow of movement in the religion of Islam that Nahdlatul Ulama and Muhammadiyah, the concept of the Islamic movement's philosophy of life refers to the Islamic context but in the context of the ideology of Islamic movement's second big movement bersebrangan each other. This is a challenge that is utopia for Islamic religious movement that publicly want mengislamisasikan Indonesia. Reality Islamic movements, indeed diverse backgrounds and interests, it is also difficult for uniformity in the nation. However, we are aware of Islamization was so strong and continues to expand its ideology in the realm of culture and socio-political, this is becoming an ongoing study. Although we are aware of the role of the Islamic religion in the formation of national character Indonesia has a strong influence, from the time prakemerdekaan until the Reformation.

Etymology History of Political Islam

The etymology of the Islamic movement in the Old Order regime after independence, with the bustle of the politics of the period, the Islamic movement into the political sphere as emerging Islamic-based party (Masyuni, NU and Perti), which became a great power aspirations of Muslims. On the other hand the Old Order government that their uprising Islamic movement that in doing Darul Islam / Islamic Army of Indonesia (DI / TII), which was disappointed with the establishment of the Republic of Indonesia, the group this movement considers that it is better in the form of the Islamic State of Indonesia (NII) , That makes the Old Order regime scorched earth Islamic movement trying to establish the Islamic State of Indonesia (NII), along with its chairman at the time.

When the old order collapsed journey movement of Islam was halted in the realm of political and social, when the New Order regime stand, politics reduce the movement of Islam in the political aspects of the dissolution of the party Masyuni and in his starting rehabilitation of the party, which makes important figures in Masyuni are allowed to lead Parmusi with in the restrictive number of Islamic parties of four (NU, MI PSII aND Perti) widened one party PPP, which makes no bolehnya Islam as the foundation of social and political organization. By the rules of the Islamic movement in the political sphere has been defeated by the New Order regime, sehingnga access, government policy is the sole principle of government perpetuates the Pancasila,

Seeing a long journey Islamic movement with national ideology of Pancasila Indonesia that since the collapse of the New Order, the nation of Indonesia as if also collapse the value of Pancasila. Kerisis multi-dimensional (beliefs, socio-cultural and leadership) make Pancasila as if lost in Indonesian civilization. Since then springing movements to agamaan conceptually and governance into the void multidimensional crisis that is prolonged in this case a movement called grassroots Islam to emerge as a form of democratic process, which in this concept movements grassroots like From defenders of Islam, Hizb ut-Tahrir, the Islamic Students Association and other movements, emerged as a movement that exists to nationalize permahaman religious values through their movement into the social system and governance. Contestation unavoidable in view of a single truth group makes uncertainty in determining the direction and purpose of this nation, which seemed to be immersed in the polemic "implement and menterjamahkan" good and bad for a future nation.

In the context of Pancasila as barsama relevant cultural identity and embrace all cultures and religions in Indonesia are tergelam by acknowlege religious ideology. In this context, the author would like to reflect that Indonesia from time-backwards, has embraced an understanding of the context of the difference is essentially framed in the context of Indonesian-ness, it is regrettable after the collapse of the New Order era which in turn interpret Pancasila conceptual dokrinitas and radicals, making Indonesia the contemporary if away from the ideology of Pancasila. Since the collapse of the New Order era, the conflict seemed like an atomic bomb which exploded in appalling conditions. Indecision and alignments as well as interest arises where the lack of neutrality in the public and state life.

reviewing perbadaan Jean Francois Lyotard, When the totality of the individual in religious movements created then we Takan saw Indonesia as a nation that is unique, because the uniqueness is created where differences appear in it in the frame of mutual respect and tolerance, in fact that the nation Indonesia, where culture and religion are merlukan one another, if we see the long drive the spread of religion, then we will understand the spread of this form of tolerance and religious and cultural pleksibelitas.

In this case let's look at three culture form for studying[4]:

1) Culture form as a complex of ideas, ideas, values, norms, rules.
2) Culture form as a complex pattern of activity by the action of man in society

Culture form as objects of human work. When Pancasila in place it on the concept of contemporary Indonesia, where all cultures, especially in the context of the movement of religious and secular nationalists had fought over the bench identity of the nation Indonesia in various ways, so that ideology now becoming a commodity market competition culture and identity together so Pancasila as if now drowning in the civilization of the nation. When identity which contemporary Indonesian culture should be based on religion which is basically the relevance of diversity in Indonesia itself contradictory.

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[4]Koentjaraningrat, Introduction to Anthropology, p. 150

Essentialism The concept of culture that considers the view that everything is having an identity which is fixed, stable and can universalkan. And put in the concept of Pancasila values of national culture essentialism. Examples of the value contained in the first principle "divinity mighty one" word divinity is a fixed identity for each makhaluk (Indonesian people) who have confidence and are fixed, and the first precepts that have the nature of words that can be in universalkan for every being religious.

However, when the concept of cultural essentialism put an ideology of religious culture in the form of Indonesia's diverse culture, then it can not make a characteristic for Indonesia, which has diversity. Because the religious culture is static and is only relevant for the religious faiths, because each region is in Indonesia differ from one another in terms of religion, ethnicity, tribe and race. Thus unifying the difference must be on hold in the concept of culture is fixed but not universal even in pertentangkan.

Perjalan history of cultural policy, referring to the concept of "Gellner" culture is a biological child or industrial history project of a society too strong and complex to just immortalized for individual volition. This is particularly relevant to an era of power in which history becomes an important part of the development of culture in Indonesia when the value of religion in universalkan in the context of state.

2. Politics of Public Space

Since independence, the debate continues to be dominated social problems pertukan mind between elitist and populist. About Islam, such as Bung Karno developed, but it was only enliven the situation is not a major issue. The main problem faced is how where subsequent Indonesia should be built, in this case the independence. In the debate Nahdhtul citizens Ulama (NU) has an important role in building and Indonesia. On October 22, 1945, the board of NU in Surabaya, issued a "resolution Jihad" to defend and fight for the Republic of Indonesia in religious duty called jihad, even though Indonesia is not a religious state.

Islamic countries is something that is not conceptual and do not follow the majority of Muslims. This becomes very important, because it suggests the idea of an Islamic state without conceptual clarity, means letting the idea torn apart because of differences of opinion leaders of Islam itself.[5]This is because Islam does not have a conception of an Islamic state system as it would be in shape, and when referring to countries that recognize will form an Islamic state (eastern countries). But basically the eastern countries do not pick clarity as where Islam choose their leaders. Consequently mornarkilah system that formed in the eastern countries.

Indonesia in Indonesian history and the contemporary, not be separated from the intervention of the group to implement privatization of cultural values in the context of both national groups and even radical doctrine that later appeared one by one to the surface. Of the intervention group of the majority religion against religion monoritas up on popular culture oppresses simple culture (traditional / trust). And with adayanya intervention of religion, it is as if this country is the private property of the group. The discussion here will be discussed that Islam is the majority

[5]Abdurahman Wahid, Gus Dur Answering Anxiety People, p. 5

religion predominant in every intansi government and society. In this respect Islam as the religion of the most influential in every policy and legislation and social systems.

Minister of religion that should belong to all religions, but these days that do not unite the religious minister of religious differences that exist, instead only concerned the majority religious group. So I could have stated that this will cause jealousy among religions who feel marginalized. In this case directly and in knowing that the Islamization of Indonesia will be at a location that is calculated for the life of the nation.

Social life masyarakatpun not be separated from values that brought the Islamic religion by the group through the media that called Syiar both print and electronic, everything a good thing always annunciator taken from religion, everything concerning morality and system of interaction that was brought into the public space as if there is only one doctrine in this country is Islam sample movie culture and media in intervention by agamais which makes the limits, freedom berekfresi missing. Intervention and discrimination agamais majority against the minority culture with cultural and political globalization are not clear direction and purpose. Indonesia raises contemporary public space as a battlefield of warring inter cultural dichotomy. Confidence will construct as where the nation in the shape into a dilimatisasi with differences that arose as a thing to be in musnakan. Where to start much further challenges in facing contemporary Indonesia not only locally but globally that continues to undermine the collective identity of Indonesian culture.

In this religion is still affecting the general conception of the social and cultural life since prakemerdekaan and reform. Political culture in the supposed need to address regarding the direction and the ideals of Indonesia as a political komonitas that still need to keep. Issues of power and culture will be on display from the power always "political" because it automatically can not be separated from the problem of power. As a result of political culture zone merupankan the most ideal construct a state in governance and social aspects.

In reporting on the various media, often read that the doctrine is considered as the main cause of religious conflict, a claim that is rather difficult to be verified. In justification of the case of the government to make a law anti ponografi and porn action, if tested true legislation is not another in the background by the mass of religion, in this case Islam as the majority religion not from the point of view of numbers alone but on the political side Islamic religion plays a role in medokrin ideoliginya through political policy. Seeing the case that got the pros and cons of course, impartiality in the passage of legislation are currently on the outside Islamic groups, who feel this legislation is considered as a form of cultural disintegration and menghomogenitaskan all groups.But in this case as a political general considerations in musnakan. This is clearly the case in many recent cases of aspiration legislation. in the case of Bill Anti Ponografi and Porno action and bylaws problematic, we are concerned about the danger of getting sulinya strengthen human reason Indonesia because of various regulations is intended to

claim a single truth, mentotalisasi public space, and the destruction of a difference, rather than for example earnestly protect women and children from pornography.[6]

In this case it appears that single truth public space will be kontropersi rules, in a systematic karenanakan ponografi and porniaksi no clear boundaries. In this ordinance also guka see culture in Indonesia then the question of the Draft Anti Ponografi and Porno action, like where the community culture in the area east Indonesia (Papua). That the majority of them do not use the proper clothing that can be said Ponografi and Porno action. And how where the poor people who kekuranan clothing. Whether of they must be expelled from Indonesia or do they have to adjust to the conditions in which they do not like it. instances when oprasi sheath to the new era, where the government thinks the economy began to stabilize and Indonesia has entered into an advanced economy round, but still there are people who do not wear clothes, then terlaklaksanalah oprasi sheath (Papua traditional clothing) is. but in fact the sheath oprasi failed. In because the community is comfortable with what they wear.

3. Political Islamic Movement

Zald stated that the topic of the framing as a strategic activity. Namely Rift and cultural conditions provide the context and at the same time an opportunity for the cadres of the movement, the leadership, the core participants, activists and sympathizers, there is an active process and pendefiniasian Faming ideology, symbols, events capable of being akion by moral entrepreneurs.[7] In the socio-political context, NU and Muhammadiyah have mengkaderisasi strategy in society through education, politics and the popular media (television) and others, the two movements meluhat identity vacancy opportunities indirectly giving doctrine to the society through socialization it does.

Background and frame reference by assessing religious motivations in international politics, a reference to assess the motivation of religion in national politics, what may cause violence with religious roots and how states have sought what can lead to violence with religious roots enforce goodness, in some cases religious movement appeared to have entered the public space that encompasses the wider it can be analyzed in a political space, as follows:

1) politics

In the world of education movement of religious organizations such as Muhammadiyah, has designed the study in such a way as freming or regeneration process Muhammadiyah education is an inseparable part of the Muhammadiyah movement. Of education is expected to appear Muhammadiyah cadres of Muhammadiyah can carry out the mission as khalifatullah fil ARDL (leader on earth). Therefore, in an effort to realize the mission required an education oriented towards achieving the vision of excellence in personality (iman and taqwa and noble morality), scientific competence and skills. To accelerate the charitable efforts such as the views, the ideals and the way in which it is very important, Muhammadiyah have the grip that is sure to present onwards, both members

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[6] Robertus Robet, Republicanism and Indonesianness, hal.137

[7] Abdul Wahib Situmorang, Social Movements; case studies of some resistance, hlm.11

pimpinanya. In this case the subjects Kemuhammadiyahan formulated as Muhammadiyah personality.

Kemuhammadiyahan compulsory lessons taught in school Muhammadiyah, for the first background Muhammadiyah, the second goal and kederisasi Muhammadiyah Muhammadiyah. Muhammadiyah teaches forming Muhammadiyah cadres by learning Kemuhammadiyahan dengann positive purpose to learn in school with learning Muhammadiyah Muhammadiyah figures in subjects Kemuhammadiyahan. In studying Kemuhammadiyahan, Muhammadiyah student characteristics and functions of educational institutions muhammadiyah, then graduate education muhammadiyah expected to be the successor, the pioneer and falsifies usahas muhammadiyah charity. But also realize there semia muhammadiyah muhammadiyah students from Muhammadiyah family has to be said that education muhammadiyah been really successful.

2) Movement Political Party

A political party is a means for citizens to participate or participate in the management of the state.[8]A political party is the main access mengnasionalisasikan ideology, both in the management of state and society. The emergence of party movement, air-ideologikan religious values, does not only occur in the context of contemporary Indonesia since the era kemerdekaanpun much like party Masyuni, which is more directed at the establishment of the Islamic State of Indonesia (NII), which during the reign of Soekarno disbanded and its leaders executed by death penalty.

In the reign of order can be analyzed parties Air-ideologikan religion is translated by the New Order regime into a national party that causes cold war political competition. But in the context of contemporary Indonesia party popular movement that creates the political parties began to vary, from various alliances religions that exist in Indonesia. Since then, political parties as if the form of contestation and intimidation against religions. Religious movements that defend the faith and belief in each other and dropping mernyerang, it must have been the background of the conflict between religious groups.

We can take the example of the National Awakening Party (PKB), which have historically ikantan with NU, who was born through a process that in trasformasikan demikratis mandate directly to the practice of democracy. Take on the role big enough for decision and policy direction of the country. This is what makes contemporary Indonesia can not be separated from movements of religious political parties.

3) Political social movement

To understand the place of religion in national rationalism, it is very important to Recognize that the world civil society is a moral project, that is, a project omengakui that society is a moral project, namely, a project of the World buildindunia building. Merupan social life the most important arena in the process of instilling an ideology of interactions can affect the faith and trust of individuals in menulai something. When the actors involved religion of modernity, they necessarily Reviews their religious construct identities.selalu build their religious

[8] Miriam Budiarjo, Fundamentals of Political Science, hal.397

identity.In the case of the social arena can not be separated from the role of the media who are directly or indirectly construct individual attitudes. In the political strategy of an achievement attempt to achieve something diingikan be in sistematiskan in aspects of life.

Movement of the Islamic religion in this case has entered the realm of the very widespread in society. Case in television media is a strategy and a strategic place in the broadcast teachings, it is this which is directly or indirectly a political movement to instill the value of community is very systematic. Both based on political social and political state, the Islamic movement has reached the point where contemporary Indonesian society can meneriama values contained in the teachings of Islam. Both NU which is a great Islamic movement in Indonesia, regulate and affect the life of the nation. In the cultural and political aspects, NU is a movement that can merelevankan value concept of Islam into the public space,

In various small movements such as the Islamic Defenders From Hizb ut-Tahrir, the Islamic Students Association and other movements. Signed in keranah society, government, and education as a control agent, but if analyzed with so much movement of Islam but the process of nationalization with the goal of an Islamic state, it may be just as the utopia, as perceptions in different movement but essentially based gospel Islam.

CONCLUSION

Religion has a very close relationship in social life, religion has the function and role in addressing the problems that arise in the community that can not be solved empirically. The importance of the religious movement in the course of the Indonesian nation, is in aspects of society and government control to bring the Indonesian people not too immersed in the realm of moral deterioration. However, we must realize the religious movement which sometimes lead to a radical doctrine, which generally discriminates minoriyas religions and minority cultures that exist in the public sphere.

Basically kerakteristik of a nation is in the concept of culture in the form of through socio-political terms. Contemporary Indonesian cultural identity lost identity dimensions are fixed, stable and can universalkan. When a sense of Pancasila absent from the life of the nation state, Indonesia dynamic and plural is not like that anymore. Therefore also the author believes if, a religious-cultural construction through collective political and tersistematisasi must mereaktualisasi Pancasila (Pancasila brought back inside the joint nation and bernagara) as an ideology of cultural identity, in an age full of challenges and uncertainties. which in the values contained in it represents the ideals and characteristics of the plural Indonesian nation.

Build a social life regardless of religion, is certainly a very positive start, because there is no religious peace efforts better, in addition to dialogue in everyday life. Equally important is the role of religious leaders, which should provide a peaceful religious understanding, and do not accentuate differences to discredit others. In this case the separation between public space and private space religion should be separated as well, in order to minimize the tension that resulted in conflict. The separation between public space is the main solution to be instilled

which separates faith and kepercarayaan in the context of the political and social world, religious movements are not able to deny merupaka form of defending the faith and kerpercayaan.

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